

A
CATECHISME
in brieſe *Questions* and
Answeres,

CONTAINING SVCH

Things as are to be knowne or had by
all ſuch as would partake the Sa-
crament of the Lords Sup-
per with comfort



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Question.



O & you purpose to come to the
Sacrament?

1 Cor. 11.

A. Yes, for why should I
disobey Christ, and deprive
my soule of benefit.

14.

Q. Doe all receiue benefit which come to
the Sacrament?

A. No: some are better, some are worse. 1 Cor. 11.

Q. Who are better?

27. & 17.

A. Such as come with due preparation.

Q. Who come preparedly?

1 Chron.

A. Such only as by examination finde
in themselves some competent measure of
knowledg, appetite, repentance, faith,
loue and resolution to keepe the coue-
nant which in this sacrament they renew
with Christ.

30. 3. 18 19.

1 Cor. 11.

23.

Q. Why is knowledg necessary to worthy
communicating?

A. Because examination is necessary
which cannot be without knowledg, nor
without it can we discern the Lords bo-

1. Cor. 11.

23 & 29.

A Catechisme.

dy and so shall prophane this Sacrament.

Q. What must a man know?

A. He should know the grounds of Christian religion in generall, but especially himselfe, God and the nature of this Sacrament.

Q. Why must a man know the grounds of Christian religion in generall.

2 Pet. 3. 18.
Hos. 4. 6.

A. Because no man should be ignorant of the mysteries of his calling, much lesse a Christian, nor can a man know any one principle as he should doe without some generall knowledg of all.

Q. What must he know concerning himselfe?

A. What perfection he had by creation, what misery by corruption, what benefit by renovation.

Q. What was our perfection by creation?

Gen. 1. 26.
27.

A. We were created after Gods image which consists in knowledg and holinesse.

Eph. 4. 24.

Q. What is our misery by corruption?

Coll 3. 10.

Rom. 4. 12.

Eph. 2. 1. 3.

3.

A. We are guilty of Adams sinne deprived of the image of God, prone to all sin, slaues of Sathan children of wrath, that is, lyable to Gods iudgments here, death and hell hereafter.

Q. What benefit haue we by renovation.

A.

A Catechisme.

A. The guilt of our finnes is purged by the blood of Christ we haue in part the image of God renewed vpon vs in knowledg and holinesse, and haue our right to heauen, restored.

1 Cor. 6. 11.
Coll. 3. 10.
Rom. 8. 15.
16. 17.

Q. Why is this knowledg of himselfe necessary.

A. Because till he know his misery in himselfe and the helpe he may haue by Christ, he will neither care for Christ nor this sacrament nor any other meanes that conuaies Christ.

Mat. 11. 28.
Mat. 9. 12.

Q. What must he know concerning God.

A. The excellency and glory of the deity in his essence and attributes, the mysterie of the persons three in one essence & one essence whole in three persons.

Exod. 34.
6. 7.
1 Ioh. 5. 17.

Q. Why must a man haue this knowledg of God?

A. Vnlesse he know him in his essence he will not care for this or any part of his worship vnlesse he know the Trinitie in Vnitie he cannot know Christ who is the author and matter of this Sacrament.

Heb. 11. 6.
Ioh. 1. 14.

Q. What is a Sacrament?

A. An ordinance of God wherein by outward signes our faith is confirmed in the couenant of God.

Gen. 17. 10.
11.
Exod. 13. 13

A Catechisme.

Q. What is the covenant of God?

Gen. 17. 1.
2.
Exod. 19. 5.
6. 7. 8.

A. A compact betwene God and man wherein God requires some service and promiserh some reward, man promiserh obedience and expecteth some reward.

Q. How many covenants hath God made with his church?

Gen. 3. 15.

A. Two: the first of works giuen to Adam in Paradise, the other of grace made with Adam after his fall and continued to vs though diuersly in respect of the externall manifestation.

Q. What is the covenant of grace?

Act. 5. 31.
Ioh. 3. 16.
Act. 1. 38.
& 16. 31.
1 Pet. 1. 14.
15.

A. A compact betwene God and the elect wherein God freely promiserh to them pardon of sinne and power against it and saluation in Christ, and requires from them repentance faith and new obedience.

Q. What is the difference betwene the covenant of grace and the other of works?

Eze. 36. 25.
26. 27.
Acts 5. 31.

A. They differ two waies the one requires perfect obedience as the condition, the other only repentance faith and sincere obedience, the one requires the condition to be done by our owne strength but in the covevant of Grace though God require a condition he workes it in vs.

Q. How many sacraments are there annex-
ed

A Catechisme.

ed to the Gospell?

A. Two: baptisme and the Lords supper.

Q. How doth it appeare there bee but two Sacraments?

A. Christ hath ordained no more giuen Mat. 26.
comission to his Ministers to administer 28. 19.
no more, wee need no more then to haue
entrance and growth in Christ signified.

Q. What is the Lords supper?

A. It is a Sacrament of the renewed coue-
nant ordained of Christ, wherein by the vse 1 Cor. 1
of bread and wine rightly administred and 23. 24. 25
receiued Christ Iesus and all his benefits is 16.
signified, sealed and exhibited vnto vs.

Q. Who is the author of this Sacrament?

A. Christ Iesus, who instituted it at his Mat. 26. 2
last supper.

Q. Who is Christ.

A. In person God and man, in office our Phil. 2. 5.
Saviour and redeemer. 1 Tim. 3. 16. Coll: 7.
1. 14. Mat. 1. 21.

Q. Why did Christ ordaine this Sacrament?

A. First to continue the memory of his 1 Cor. 11.
death. Secondly to Manifest and exhibit 24. 26.
the fulnesse of refreshing that is in Christ. Mat. 6. 35.

3 To comfort vs after temptation by re-
newing our covenant, to strengthen our
faith, to signifie and increase mutuall loue 1 Cor. 10.
and vnitie. 17.

A Catechisme.

Q. What is the matter of this Sacrament?

at. 26. 26,
28.

A. Twofold: inward, which is Christ and his benefits, outward to wit the signes.

Q. What be the signes?

A. Twofold: elementall and rituall the one signifying Christ the other the application of him.

Q. What be the elementall signes?

1st. 26. 26,
28.

A. Bread and wine, the one signifying the body, the other the blood of Christ.

Q. What be the rituall signes?

Cor. 11.
1.
at. 26. 28.

A. Rites or actions, as the breaking of the bread signifying the sufferings of Christ, the powring out of the wine that his blood was shed, the minister giuing the element signifies God the Father giuing Christ, the peoples taking, the elements signifying their receiuing Christ by faith.

Q. What vnion is there betwene the signes and the thing signified?

om. 3. 34.
at. 3. 31.

A. Not visible or locall, but. mysticall and spirituall, yet true and reall.

Q. How doe wee partake of them?

1st. 26. 26,
7.

A. The signes wee partake corporally, the thing signified spirituallly according to their proper natures.

Q. How can we partake of Christ and hee in heauen?

A.

A Catechisme.

A. By hauing a right and title giuen to vs, as wee receiue land by evidences, not as we take a medicine in a box.

Q. What difference is there betweene Sacramentall and common bread?

A. None in nature, only in vse, this being ^{1 Cor. 11.} set apart for holy vse. _{26.}

Q. How haue these elements this holy relation to seale and represent spirituall things?

A. By being consecrated to this holy vse ^{1 Cor. 11.} which consecration consists partly in Christs ^{23. 24. 25.} first institution of such elements for such vse partly in the Ministers declaring Christs institution, blessing God for our redemption and these seals of it, praying to him for to blesse the elements for the present to that holy vse, to which himselfe hath ordained them.

Q. What is the second thing necessary in a worthy communicant?

A. Appetite. Isa. 55. 1.

Q. Why is appetite necessary?

A. Because this sacrament is a spirituall feast, and our invitation and welcome depends vpon it. ^{Ioh. 7. 37.} ^{Rey. 22. 15.}

Q. Why must we desire it?

A. Not for custome or company but in obedience to God, and for the benefit of our soules.

A Catechisme.

Q. How shall a man know he hath a desire?

A. Desire is the inclination of our hearts after a thing which is of it selfe discernable to vs.

Q. How shall wee know the syncerity of our desires?

A. By the grounds which in our consciences we finde doe moue vs to it & by our constancy of communicating at all opportunities not at solemne feasts only.

Q. How may desire be stirred in vs?

A. By due consideration of our owne necessity, and the sacraments vertue and the meditation of Christs command.

Q. What is the third thing requisite in a worthy communicant?

A. Iustifying faith, a man must bring his euidence that hath any good by the scale.

Q. What is faith?

A. Faith is a saueing grace whereby wee goe out of our selues, and rest vpon Christ alone for saluation.

Q. Why is faith necessary?

A. Faith is necessary to the acceptable performance of euery part of Gods worship, its the ground of true desire after the Sacrament, its the mouth and hand of the soule to receiue Christ offered in the Sacrament.

Q.

Mat. 9. 13.
Psal. 63. 1.
2. 3.

Rom. 4. 11.

Ephes. 2. 8.
Paul. 3. 9.

Heb. 11. 6.
Ioh. 4. 10.
Ioh. 1. 12.
Eph. 3. 17.

A Catechisme.

Q. How shall a man know whether he hath faith?

A. First by the nature of faith, secondly by the meanes whereby true faith is wrought, for faith is wrought by the word & spirit, thirdly by the fruits which are prayer, loue to the word, obedience and dependance on God.

Rom. 10.
Plal. 136
10.
2 Lam. 17
1 Pet. 22
Ila. 28, 16

Q. How shall a man get faith?

A. By hearing the word and seeking it at Gods hand.

Rom. 10.
Mar. 9. 24

Q. What is the fourth thing in worthy receiving?

A. Repentance.

Q. Why is repentance necessary?

A. Because wee come to haue pardon of sinne sealed to vs here which presupposeth repentance and if the conscience be defiled with any knowne sinne, it defiles our seruices, none might come to the passouer which were not legally cleane.

Ast. 5. 31
Tit. 1. 15.
Hag. 2. 15
14.
Num. 6. 6
7. 8c.
Ier. 4. 1.
Ioel. 1. 12

Q. What is repentance?

A. A turning from sinne to God.

Lam. 3. 40
Iam. 4. 9.

Q. What particulars are required therein?

A. First examination to finde out sinne.
2 Affection to morne for it and to iudge our selues and to hate it. 3 Confession.
4 An hearty desire of pardon. 5 Resolution against sinne.

1 Cor. 11
31.
Eze. 26 3
Prov. 28.
Plal. 51. 1
Ier. 7. 5.

Q.

A Catechisme.

Q. How may wee finde out sinne?

A. By comparing our selues to the law of God which should be the rule of our actions.

Q. How shall we know whether wee haue repented?

A. It workes an vniversall change, it makes vs of foolish wise, of carnall spirituall, of prophane holy in all our conuersations.

Q. How shall we get repentance?

A. We must seeke it of Christ whose office it is to giue it and in the word by which as an instrument it is wrought.

Q. What may further helpe to breake our hearts for sinne?

A. The consideration of Gods infinite wrath against sinne, manifested in the punishment of Adam & his posteritie, all the iudgments of this life and hell hereafter, & the punishment he laid on Christ, as also thought of his mercy in pardoning sinne if wee repent.

Q. What is the fift thing in worthy receiving?

A. Loue to God, and peace and loue to our neighbours.

Q. Why is loue necessary?

A.

A Catechisme.

A. God here seales his loue to vs, and seales our vnion one with another, it is a loue feast, besides no service is accepted which is not done in loue.

1 Cor. 16

17.

Mat. 5. 13.

24.

1 Tim. 2. 8.

Q. What is loue?

A. A gracious affection of the heart whereby we wish and endeavour good to all especially to the godly.

Gal. 5. 22.

1 Cor. 13.

Gal. 6. 10.

Q. How shall wee knowe whether wee haue loue?

A. By the fruits such are sympathy couering infirmities, forgiuing iniuries.

1 Cor. 13. 4

5. 6. 7.

Rom. 12. 19

Q. How shall we attaine this loue?

1 Pet. 4. 8.

A. By praier, for it is a fruit of the spirit.

Gal. 5. 22.

Q. What must we do if there be any breach of loue betweene vs and others?

A. Seeke reconciliation and not omit the Sacrament.

Mat. 5. 23.

24:

Q. What if reconciliation cannot be had?

A. If it be truly sought for on our part we are safe it is our owne not others malice which makes vs unfit for the Sacrament.

1 Cor. 11.

28.

Q. What if they haue prouoked vs & made no satisfaction?

A. Yet wee must forgiue and not desire revenge, Christ must be our rule who forgau vs freely.

Col. 3. 12.

13.

Q. What is the last thing necessary in preparation?

A.

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A. A purpose to keepe that Couenant which we made in Baptisme, and now renew in the Lords Supper.

Q. Why is this necessary?

mat. 23. 17.

A. Because without this a man mocks God making shew of covenanting with him but thinks of nothing lesse, and this purpose of new obedience is a necessary fruit of faith.

Q. How may we knowe whether wee haue this purpose?

A. Our consciences are the only witnesses in this, when wee make a covenant with a man we knowe whether wee meane to keepe it so may we in our couenant with God.

Q. What helps may wee haue in attaining this?

1 Cor. 8. 12.
Mat. 25. 34.

A. We must consider if our purposes bee sincere Christ will helpe vs to keep them, accept sincere though weake service and giue vs an inestimable reward, so it will be the best bargain that can be made.

1 Cor. 11.
18.

Q. What if we finde not this qualification?

A. If we haue it not in some measure, we must seeke it before wee presume to come to the Lords Table, there be degrees in it the more preparation the more fruit.

Q.

A Catechisme.

Q. What is the danger of unworthy receiving?

A. Very great, for instead of hauing benefit by Christs blood, we are guilty of it and make our selues liable to temporall and eternall iudgments. 1 Cor. 11.
21. 29.

Q. Is it not best then to omit this Sacrament?

A. No absenting from the Sacrament is no better, nor safer then the prophaning of it. Mat 22. 3. 7
Heb. 10. 25.

Q. What must we then doe if we finde want of preparation?

A. Lament our wants and desire and endeavour after these graces and we shall be accepted. Mat. 5. 6.
2 Cor. 8. 12.

Q. If we haue once beene prepared may we be afterwards secure? 3 Chron.
30. 19.

A. No, we must prepare a new for there are required not only the habits of these graces but renewed acts to them. 1 Cor. 11.
30. 31.

Q. What demeaner is required of vs in receiving?

A. Such reverence as becomes the Table of so great a God.

Q. What else?

A. We must haue our mindes set on work by the signes to meditate on the thing signified.

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signified, and with ioy remember the sufferings of Christ and apply them.

Q. What must wee doe after participation?

A. We must giue thanks to God for vouchsafing vs to be his guests at his table as we giue thanks after an ordinary meale.

Q. What is to be done else?

A. Wee must remember our couenant with God and strue to keepe it.

Q. What else?

A. Wee must examine and consider whether we profit by the Sacrament or not.

Q. What if a man be worse after it?

A. If he be so indeed, then hee hath eaten vnworthily and must be humbled.

1 Cor. 11.
31. *Q. What if wee finde benefit by the Sacrament?*

Ioh. 6. 33.
35. *A.* We must be very thankfull and greatly reioyce, for Christ is the bread of life: hee that once eateth of Christ spiritually shall be sure to bee nourished to eternall life, he may bee sicke in his soule but hee shall neuer die.

FINIS.